Plate 16 The Blessed Lord first instructed this imperishable science of *yoga* to the sun-god, Vivasvān. Vivasvān instructed it to Manu, the father of mankind, and Manu in turn instructed it to Ikṣvāku. *(p.63)*

TEXT 1

sri-bhagavan uvaca
imam vivasvate yogam
proktavan aham avyayam
vivasvan manave praha
manur iksvakave 'bravit

SYNONYMS

sri bhagavan uvaca—the Supreme Personality of Godhead said; *imam*—this; *vivasvate*—unto the sun-god; *yogam*—the science of one's relationship to the Supreme; *proktavan*—instructed; *aham*—I; *avyayam*—imperishable; *vivasvan*—Vivasvan (the sun-god's name); *manave*—unto the father of mankind (of the name Vaivasvata); *praha*—told; *manuh*—the father of mankind; *iksvakave*—unto King Iksvaku; *abravit*—said.

TRANSLATION

The Blessed Lord said: I instructed this imperishable science of yoga to the sun-god, Vivasvan, and Vivasvan instructed it to Manu, the father of mankind, and Manu in turn instructed it to Iksvaku.

PURPORT

Herein we find the history of the *Bhagavad-gita* traced from a remote time when it was delivered to the royal order, the kings of all planets. This science is especially meant for the protection of the inhabitants and therefore the royal order should understand it in order to be able to rule the citizens and protect them from the material bondage to lust. Human life is meant for cultivation of spiritual knowledge, in eternal relationship with the Supreme Personality of Godhead, and the executive heads of all states and all planets are obliged to impart this lesson to the citizens by education, culture and devotion. In other words, the executive heads of all states are intended to spread the science of Krsna consciousness so that the people may take advantage of this great science and pursue a successful path, utilizing the opportunity of the human form of life.

In this millennium, the sun-god is known as Vivasvan, the king of the sun, which is the origin of all planets within the solar system. In the *Brahma-samhita* it is stated:

yac-caksur esa savita sakala-grahanam
raja samasta-sura-murttir asesa-tejah

yasyajnaya bhramati sambhrta-kalacakro
govindam adi-purusam tam aham bhajami

"Let me worship," Lord Brahma said, "the Supreme Personality of Godhead, Govinda [Krsna], who is the original person and under whose order the sun, which is the king of all planets, is assuming immense power and heat. The sun represents the eye of the Lord and traverses its orbit in obedience to His order."

The sun is the king of the planets, and the sun-god (at present of the name Vivasvan) rules the sun planet, which is controlling all other planets by supplying heat and light. He is rotating under the order of Krsna, and Lord Krsna originally made Vivasvan His first disciple to understand the science of *Bhagavad-gita.* The *Gita* is not, therefore, a speculative treatise for the insignificant mundane scholar but is a standard book of knowledge coming down from time immemorial. In the *Mahabharata (Santi-parva* 348.51-52) we can trace out the history of the *Gita* as follows:

treta-yugadau ca tato vivasvan manave dadau
manus ca loka-bhrty-artham sutayeksvakave dadau
iksvakuna ca kathito vyapya lokan avasthitah

"In the beginning of the Treta-yuga [millennium] this science of the relationship with the Supreme was delivered by Vivasvan to Manu. Manu, being the father of mankind, gave it to his son Maharaja Iksvaku, the King of this earth planet and forefather of the Raghu dynasty in which Lord Ramacandra appeared. Therefore, *Bhagavad-gita* existed in the human society from the time of Maharaja Iksvaku."

At the present moment we have just passed through five thousand years of the Kali-yuga, which lasts 432,000 years. Before this there was Dvapara-yuga (800,000 years), and before that there was Treta-yuga (1,200,000 years). Thus, some 2,005,000 years ago, Manu spoke the *Bhagavad-gita* to his disciple and son Maharaja lksvaku, the King of this planet earth. The age of the current Manu is calculated to last some 305,300,000 years, of which 120,400,000 have passed. Accepting that before the birth of Manu, the *Gita* was spoken by the Lord to His disciple, the sun-god Vivasvan, a rough estimate is that the *Gita* was spoken at least 120,400,000 years ago; and in human society it has been extant for two million years. It was respoken by the Lord again to Arjuna about five thousand years ago. That is the rough estimate of the history of the *Gita,* according to the *Gita* itself and according to the version of the speaker, Lord Sri Krsna. It was spoken to the sun-god Vivasvan because he is also a *ksatriya* and is the father of all *ksatriyas* who are descendants of the sun-god, or the *surya-vamsa ksatriyas.* Because *Bhagavad-gita* is as good as the *Vedas,* being spoken by the Supreme Personality of Godhead, this knowledge is *apauruseya,* superhuman. Since the Vedic instructions are accepted as they are, without human interpretation, the *Gita* must therefore be accepted without mundane interpretation. The mundane wranglers may speculate on the *Gita* in their own ways, but that is not *Bhagavad-gita* as it is.

Therefore, *Bhagavad-gita* has to be accepted as it is, from the disciplic succession, and it is described herein that the Lord spoke to the sun-god, the sun-god spoke to his son Manu, and Manu spoke to his son Iksvaku.

Plate 17 The Lord descends whenever there is a decline in religious principles. Although there are many transcendental forms of the Lord, they are still one and the same Supreme Personality of Godhead. *(pp.68–69)*

TEXT 7

yada yada hi dharmasya
glanir bhavati bharata
abhyutthanam adharmasya
tadatmanam srjamy aham

SYNONYMS

yada—whenever; *yada*—wherever; *hi*—certainly; *dharmasya*—of religion; *glanih*—discrepancies; *bhavati*—manifested, becomes; *bharata*—O descendant of Bharata; *abhyutthanam*—predominance; *adharmasya*—of irreligion; *tada*—at that time; *atmanam*—self; *srjami*—manifest; *aham*—I.

TRANSLATION

Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I descend Myself.

PURPORT

The word *srjami* is significant herein. *Srjami* cannot be used in the sense of creation, because, according to the previous verse, there is no creation of the Lord's form or body, since all of the forms are eternally existent. Therefore *srjami* means that the Lord manifests Himself as He is. Although the Lord appears on schedule, namely at the end of Dvapara-yuga of the twenty-eighth millennium of the eighth Manu, in one day of Brahma, still He has no obligation to adhere to such rules and regulations because He is completely free to act in many ways at His will. He therefore appears by His own will whenever there is a predominance of irreligiosity and a disappearance of true religion. Principles of religion are laid down in the *Vedas,* and any discrepancy in the matter of properly executing the rules of the *Vedas* makes one irreligious. In the *Bhagavatam* it is stated that such principles are the laws of the Lord. Only the Lord can manufacture a system of religion. The *Vedas* are also accepted as originally spoken by the Lord Himself to Brahma, from within his heart. Therefore, the principles of *dharma,* or religion, are the direct orders of the Supreme Personality of Godhead *(dharmam tu saksat-bhagavat-pranitam).* These principles are clearly indicated throughout the *Bhagavad-gita.* The purpose of the *Vedas* is to establish such principles under the order of the Supreme Lord, and the Lord directly orders, at the end of the *Gita*, that the highest principle of religion is to surrender unto Him only, and nothing more. The Vedic principles push one towards complete surrender unto Him; and, whenever such principles are disturbed by the demonic, the Lord appears. From the *Bhagavatam* we understand that Lord Buddha is the incarnation of Krsna who appeared when materialism was rampant and materialists

were using the pretext of the authority of the *Vedas.* Although there are certain restrictive rules and regulations regarding animal sacrifice for particular purposes in the *Vedas,* people of demonic tendency still took to animal sacrifice without reference to the Vedic principles. Lord Buddha appeared to stop this nonsense and to establish the Vedic principles of nonviolence. Therefore each and every *avatara,* or incarnation of the Lord, has a particular mission, and they are all described in the revealed scriptures. No one should be accepted as an *avatara* unless he is referred to by scriptures. It is not a fact that the Lord appears only on Indian soil. He can advent Himself anywhere and everywhere, and whenever He desires to appear. In each and every incarnation, He speaks as much about religion as can be understood by the particular people under their particular circumstances. But the mission is the same—to lead people to God consciousness and obedience to the principles of religion. Sometimes He descends personally, and sometimes He sends His bona fide representative in the form of His son, or servant, or Himself in some disguised form.

The principles of the *Bhagavad-gita* were spoken to Arjuna, and, for that matter, to other highly elevated persons, because he was highly advanced compared to ordinary persons in other parts of the world. Two plus two equals four is a mathematical principle that is true both in the beginner's arithmetic class and in the advanced class as well. Still, there are higher and lower mathematics. In all incarnations of the Lord, therefore, the same principles are taught, but they appear to be higher and lower in varied circumstances. The higher principles of religion begin with the acceptance of the four orders and the four statuses of social life, as will be explained later. The whole purpose of the mission of incarnations is to arouse Krsna consciousness everywhere. Such consciousness is manifest and non-manifest only under different circumstances.

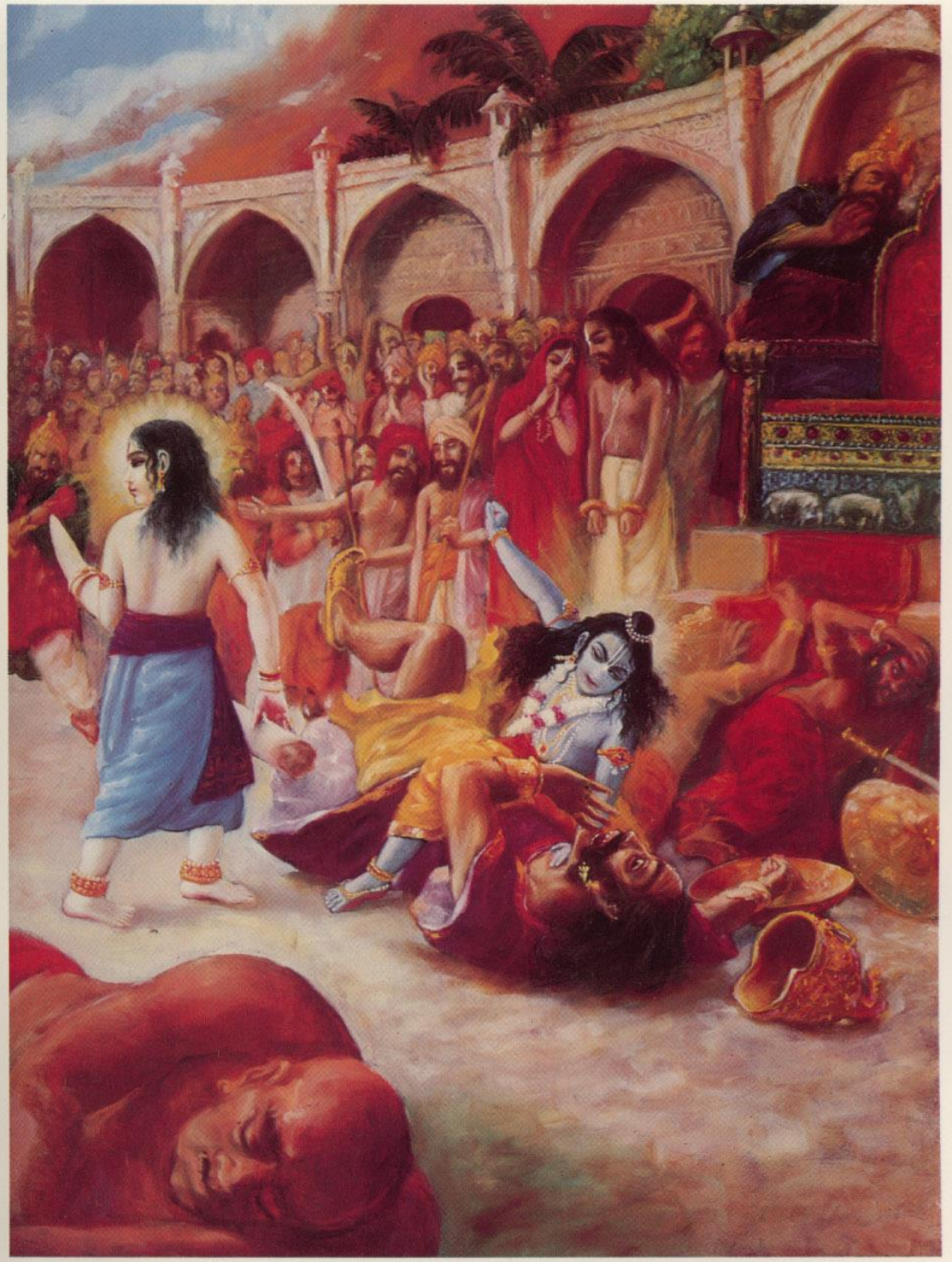

Plate 18 To deliver the pious and to annihilate the miscreants, as well as to re-establish the principles of religion, Lord Kṛṣṇa advents Himself millennium after millennium. *(p.69)*

TEXT 8

paritranaya sadhunam
vinasaya ca duskrtam
dharma-samsthapanarthaya
sambhavami yuge yuge

SYNONYMS

paritranaya—for the deliverance; *sadhunam*—of the devotees; *vinasaya*—for the annihilation; *ca*—also; *duskrtam*—of the miscreants; *dharma*—principles of religion; *samsthapana-arthaya*—to reestablish; *sambhavami*—I do appear; *yuge*—millennium; *yuge*—after millennium.

TRANSLATION

In order to deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I advent Myself millennium after millennium.

PURPORT

According to *Bhagavad-gita,* a *sadhu* (holy man) is a man in Krsna consciousness. A person may appear to be irreligious, but if he has the qualifications of Krsna consciousness wholly and fully, he is to be understood to be a *sadhu.* And *duskrtam* applies to one who doesn't care for Krsna consciousness. Such miscreants, or *duskrtam,* are described as foolish and the lowest of mankind, even though they may be decorated with mundane education; whereas another person, who is one hundred percent engaged in Krsna consciousness, is accepted as *sadhu,* even though such a person may neither be learned nor well cultured. As far as the atheistic are concerned, it is not necessary for the Supreme Lord to appear as He is to destroy them, as He did with the demons Ravana and Kamsa. The Lord has many agents who are quite competent to vanquish demons. But the Lord especially descends to appease His unalloyed devotees, who are always harassed by the demonic. The demon harasses the devotee, even though the latter may happen to be his kin. Although Prahlada Maharaja was the son of Hiranyakasipu, he was nonetheless persecuted by his father; although Devaki, the mother of Krsna, was the sister of Kamsa, she and her husband Vasudeva were persecuted only because Krsna was to be born of them. So Lord Krsna appeared primarily to deliver Devaki, rather than kill Kamsa, but both were performed simultaneously. Therefore it is said here that to deliver the devotee and vanquish the demon miscreants, the Lord appears in different incarnations.

In the *Caitanya-caritamrta* of Krsnadasa Kaviraja, the following verses summarize these principles of incarnation:

srsti-hetu yei murti prapance avatare
sei isvara-murti 'avatara' nama dhare
mayatita paravyome savara avasthana
visve 'avatari' dhare 'avatara' nama.

"The *avatara,* or incarnation of Godhead, descends from the kingdom of God for material manifestation. And the particular form of the Personality of Godhead who so descends is called an incarnation, or *avatara.* Such incarnations are situated in the spiritual world, the kingdom of God. When they descend to the material creation, they assume the name *avatara."*

There are various kinds of *avataras,* such as *purusavataras, gunavataras, lilavataras, saktyavesa avataras, manvantara-avataras* and *yugavataras*—all appearing on schedule all over the universe. But Lord Krsna is the primeval Lord, the fountainhead of all *avataras.* Lord Sri Krsna descends for the specific purposes of mitigating the anxieties of the pure devotees, who are very anxious to see Him in His original Vrndavana pastimes. Therefore, the prime purpose of the Krsna *avatara* is to satisfy His unalloyed devotees.

The Lord says that He incarnates Himself in every millennium. This indicates that He incarnates also in the age of Kali. As stated in the *Srimad-Bhagavatam,* the incarnation in the age of Kali is Lord Caitanya Mahaprabhu, who spread the worship of Krsna by the *sankirtana* movement (congregational chanting of the holy names), and spread Krsna consciousness throughout India. He predicted that this culture of *sankirtana* would be broadcast all over the world, from town to town and village to village. Lord Caitanya as the incarnation of Krsna, the Personality of Godhead, is described secretly but not directly in the confidential parts of the revealed scriptures, such as the *Upanisads, Mahabharata, Bhagavatam,* etc. The devotees of Lord Krsna are much attracted by the *sankirtana* movement of Lord Caitanya. This *avatara* of the Lord does not kill the miscreants, but delivers them by the causeless mercy of the Lord.

Plate 19 Kṛṣṇa awards the desires of the fruitive workers, mystic *yogīs*, impersonalists, devotees in the material world, and His most fortunate, pure, unalloyed devotees who reside eternally in the spiritual world. *(pp. 73–74)*

TEXT 11

ye yatha mam prapadyante
tams tathaiva bhajamy aham
mama vartmanuvartante
manusyah partha sarvasah

SYNONYMS

ye—all of them; *yatha*—as; *mam*—unto Me; *prapadyante*—surrender; *tan*—unto them; *tatha*—so; *eva*—certainly; *bhajami*—do I reward; *aham*—I; *mama*—My; *vartma*—path; *anuvartante*—do follow; *manusyah*—all men; *partha*—O son of Prtha; *sarvasah*—in all respects.

TRANSLATION

All of them—as they surrender unto Me—I reward accordingly. Everyone follows My path in all respects, O son of Prtha.

PURPORT

Eveyone is searching for Krsna in the different aspects of His manifestations. Krsna, the Supreme Personality of Godhead, is partially realized in His impersonal *brahmajyoti* effulgence and as the all-pervading Supersoul dwelling within everything, including the particles of atoms. But Krsna is only fully realized by His pure devotees. Consequently, Krsna is the object of everyone's realization, and thus anyone and everyone is satisfied according to one's desire to have Him. In the transcendental world also, Krsna reciprocates with His pure devotees in the transcendental attitude, just as the devotee wants Him. One devotee may want Krsna as supreme master, another as his personal friend, another as his son, and still another as his lover. Krsna rewards all the devotees equally, according to their different intensities of love for Him. In the material world, the same reciprocations of feelings are there, and they are equally exchanged by the Lord with the different types of worshipers. The pure devotees both here and in the transcendental abode associate with Him in person and are able to render personal service to the Lord and thus derive transcendental bliss in His loving service. As for those who are impersonalists and who want to commit spiritual suicide by annihilating the individual existence of the living entity, Krsna helps also by absorbing them into His effulgence. Such impersonalists do not agree to accept the eternal, blissful Personality of Godhead; consequently they cannot relish the bliss of transcendental personal service to the Lord, having extinguished their individuality. Some of them, who are not situated even in the impersonal existence, return to this material field to exhibit their dormant desires for activities. They are not admitted in the spiritual planets, but

they are again given a chance to act on the material planets. For those who are fruitive workers, the Lord awards the desired results of their prescribed duties, as the *yajnesvara*; and those who are *yogis* seeking mystic powers are awarded such powers. In other words, everyone is dependant for success upon His mercy alone, and all kinds of spiritual processes are but different degrees of success on the same path. Unless, therefore, one comes to the highest perfection of Krsna consciousness, all attempts remain imperfect, as is stated in the *Srimad Bhagavatam:*

akamah sarva-kamo va moksa-kama udaradhih
tivrena bhakti-yogena yajeta purusam param

"Whether one is without desire [the condition of the devotees], or is desirous of all fruitive results, or is after liberation, one should with all efforts try to worship the Supreme Personality of Godhead for complete perfection, culminating in Krsna consciousness." *(Bhag.* 2.3.10)